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* [AW: Reproduced in the files.]

5: Jenness (1913-16) 1924 Copper Eskimo
116, 539

[AW: The folk tales reproduced here are a selection from the 94 tales given by Jenness, pp. 32A-89A. For the remainder of the collection the original publication should be consulted.]

5: Jenness (1913-16) 1924 Copper Eskimo
116, 193

[AW: For interlinear translations of Eskimo texts see pp. 3A-31A of this work. Not reproduced here.]

5: Jenness--1 (1913-16) 1924 Copper Eskimo
116, 126

"The myths and traditions that are contained in the present volume were collected along the Arctic coast between December, 1913, and June, 1916. They are divided into two parts; the first comprises the Alaskan stories, with which are included one story from the Siberian coast and four others from the Mackenzie river delta; the second comprises the tales collected among the Copper Eskimos, from the regions of Dolphin and Union strait and Coronation gulf."

5: Jenness--1 (1913-16) 1924 Copper Eskimo
116, 538

"Even a surface examination will show that there is a great difference in the tales from the two regions. [AW: Alaska and the Copper Eskimo region] The Alaskan stories are more sophisticated, as a rule; they are longer and more detailed, and have a definite beginning and ending. The various incidents, too, are placed in their proper setting with just the descriptive touches required to give them an air of reality. The Copper Eskimo tales, on the other hand, have the appearance of disjointed fragments without any setting, and lacking both beginning and ending. They were never told straightforwardly, as in Alaska, but had to be drawn out of the natives piecemeal, word by word and sentence by sentence, with many repetitions and digressions by way of explanation. The English translations tend to gloss over their crude and disjointed character, which is far more noticeable in the original Eskimo.

This difference in the tales from the two regions seems to have its origin in a difference of mentality. In Alaska story-telling is one of the most favourite pastimes wherever three or four natives are gathered together, especially in the long evenings of winter. The old tales and traditions are repeated again and again in semi-stereotyped forms to never-wearying audiences, until they become almost as familiar to the young men of twenty as they are to the old men of fifty and sixty years. There are special 'raconteurs,' men who are famous for their knowledge of the old tales and traditions, and these men are welcomed in every household. Many of the stories are so long that

two or three evenings are required for their narration.

Among the Copper Eskimos, on the other hand, there appears to be very little interest in the old traditions. A shaman will occasionally refer to some story in the dance-house, and those natives who are ignorant of it will be enlightened by their neighbours; but for the most part the traditions are told by the parents to their children, or by a hunter to his companions, on various odd occasions, without any special cause or ceremony. There are no professional story-tellers, and no prestige to be gained by a knowledge of the old traditions. Consequently a man may live to old age and die without ever learning more than a half a dozen of the tales that have been handed down by his forefathers. Many natives seem to have a smattering of a few stories without knowing one of them perfectly."

5: Jenness-2A (1913-16) 1924 Copper Eskimo
116, 538

"No distinctions are made by the Eskimos, as far as I am aware, in the types of stories that are current among them; all alike bear the same name, on pkat, from Point Hope in North Alaska to as far east as Coronation gulf. It is very difficult to say how far they are regarded as true records of past events. The more sophisticated Eskimos of Alaska appeared to consider the animal stories somewhat in the light of fairy-tales, but they still retained an absolute belief in those that recounted shamanistic miracles or the activities of ghosts and other supernatural beings. Among the Copper Eskimos, on the other hand, all the tales seemed to be regarded as equally true."

5: Jenness--2A (1913-16) 1924 Copper Eskimo
116, 538

"The original stock of mythological tales and traditions that were the inheritance of the Eskimo race before its diffusion has probably undergone more change in Alaska than among the eastern tribes, partly by reason of the contact that the Alaskan Eskimos have had with the Indians of the interior and with the Ural-Altaic races of northeast Siberia, partly also owing to the very passion of the Alaskan natives for stories, a passion that has led to the creation amongst them of a vast wealth of romantic tales and pseudo-historial traditions of which we have as yet only a fragmentary knowledge. It is unfortunate that no large collection of tales has been published from the Mackenzie river Eskimos, so that we could discover whether the same development has taken place in that region also. In Coronation gulf, as I have already mentioned, the mine of mythological lore is very much poorer. The tales that are current there show a far greater affinity with the tales recorded from Hudson bay and Baffin land than with those of Alaska; they seem to indicate that the Copper Eskimos have had closer relations with the tribes south-east of them than with those to the west. A list of the mythological themes common to the various regions would make this point clear, but I have not considered it worth while to attempt such a list for a small and isolated portion of the American continent, and folk-lorists have not as yet compiled a systematic and comprehensive list that would embrace a wider area."

5: Jenness-2A (1913-16) 1924 Copper Eskimo
116, 123, 538

"It is possible of course that the sketchiness and incompleteness of the Copper Eskimo mythology is rather more pronounced in this collection than it should be, owing to the difficulty I experienced in inducing the natives to impart their knowledge. Even those Eskimos with whom I had lived in the closest association for over a year were reluctant to tell me anything for fear that their fellow-countrymen might disapprove. Towards the end of our stay, indeed, as more natives became gradually involved, they were more communicative, and their reluctance will doubtless rapidly disappear with the influx of white men and western natives into their territory. It may then be found that the traditions known to these Eskimos are considerably more numerous and complete than would appear from this collection."

5: Jenness--73A (1913-16) 1924 Copper Eskimo
116, 539, 173

"49. THE MAMMOTH

Two Copper Eskimos said that, according to the tradition handed down to them by their forefathers, the kiłłyvak was a very large animal whose feet were doubled under. The ground cracked as it walked along. They had never seen one themselves, nor any bones of it."

5: Jenness--74A-75A (1913-16) 1924 Copper Eskimo
116, 539

"THE WHALE AND ITS WIFE
(Told by Ikpakhauq)

A whale was once married to a woman. The two lived on an island and the whale had the form of a man. Opposite them, on the mainland, lived two Eskimo men. One day these crossed over to visit the whale's wife, and on their return they plotted to carry her off. Now the whale was afraid that his wife might some day try to escape, so he always kept her tied up whenever he went out himself. The Eskimos landed near the whale's house and stole quietly [75A] up to the tent. They peeped inside and saw the woman picking the parasites from the whale's head. She looked up and saw them, whereupon they immediately beckoned to her with their eyes to follow them. She said to her husband, 'There's a raven and a seagull.' But he only answered, 'No, they are people. What is it you want to do?' However, the woman managed to slip the rope and cautiously steal outside, where the Eskimos, one on each side, caught hold of her arms and hurried her down to their kayaks. Presently the whale caught hold of the rope to drag her in, but its end was slack. Then he prepared to follow, and, hastily dressing, took to the water, where he immediately changed into a true whale and rapidly overhauled the two kayaks. The men in great alarm seized some of the woman's clothes and threw them overboard, and the whale stopped at once to tear them up. In this way the Eskimos got ahead, but soon the whale overtook them again and they had to throw

overboard more clothes till finally the woman had no more left. But just at this crisis they reached the shore and hid her in their tent. Presently the whale came floundering up on to the beach. One of the men said to it, 'If you will only turn round and look out towards the sea I will let you marry my daughter.' But when the whale turned round they shot it with their bows and arrows. Its carcase they cut up and cooked and ate; only the woman would not touch it because it was her husband."

"Cf. No. 29; Meddelelser om Grønland, Vol. XXXIX, pp. 259 ff; Rasmussen and Worster, p. 130 f.; Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, 'A tale about two girls,' p. 360, with references; Hawkes, p. 155 f.; Smith, J.A.F.L., Vol. VII, 1894, p. 210; Jochelson, pp. 365 (8), 369 (2)."

5: Jenness-75A (1913-16) 1924 Copper Eskimo
116, 539

"THE CATERPILLAR HUSBAND

(Told by Kaneyoq, daughter of Higilaq)

Once there lived a woman who could never obtain a husband. She was walking along one day and picked up a caterpillar, which she kept in her hut and nursed until it should grow large enough to marry her. Whenever she wandered she carried the caterpillar with her. But one day when she went out she left it behind in her hut, for by this time it had grown too big for her to carry. Her companions preceded her home and entered her hut, but, terrified at the monster that they saw, they threw it out to the dogs to devour. When the woman returned she enquired where her caterpillar was, and they told her that the dogs had broken into the hut and devoured it while everyone was away. The woman was very angry, for, as she said, it was the only husband she had ever been able to obtain.

(This story is probably unfinished, but my informant had forgotten the rest.)

"Cf. Rasmussen, p. 171f.; Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, pp. 178f., 555; Nelson, p. 516."

5: Jenness--78A
116, 539, 773

(1913-16) 1924

Copper Eskimo

"The Origin of Day
(Told by Ilatsiaq)

In the first times the land was dark. Both the fox and the brown bear were men. They met once out on the ice and the brown bear said:

....

'Be dark, be dark, then dogs will smell out the seal-holes better.'

But the fox said:

....

'Be light, be light, be day, then dogs will smell out the seal-holes better.'

The fox was the greater magician and the light came. The brown bear then went off to the land and the fox stayed on the ice. Ever since that time the Eskimos have been grateful to the fox for creating the light."

5: Jenness--79A
116, 539, 773.

(1913-16) 1924

Copper Eskimo

"THE ORIGIN OF THE CLOUDS
(Told by Ikpakhuaq and Uloqsaq)

The earth was once very warm; there were then no clouds, no snow, no ice, no fog. The sun said, 'I know the people all over the earth.' In the evening, when the moon went down, it said, 'Now the people are going to have their eyes protruding from their heads because of the darkness.'

During those days animals talked like men. A female brown bear captured an Eskimo named Upaum and carried him off to her den for her young cubs to eat. miluq·aqca a'luk, miluq·aqca a'luk, 'Here's something for you to suck,' she said to them. She lay down to sleep, leaving the two cubs to keep watch. Upaum pretended to be dead and lay with his eyes closed. After a time, when all was quiet, he opened them very cautiously, but the cubs saw him. U·paum i·ŋ wi·palɛ'k·ɔq, 'Upaum is opening his eyes,' they called to their mother. The old bear sprang up, but seeing Upaum lying quite motionless with his eyes closed, she lay down to sleep again. After a time the cubs went off to get some wood. Upaum said to himself, U·paum wi· 'luni pi·'li, 'Upaum, open your eyes and do something.' Then he rose, seized a billet of wood and smote the mother bear over the head. The blow was not fatal, but it left the animal stunned for a few minutes, during which time Upaum made his escape. Presently he heard the bear following him, so he climbed to the top of some willows and remained there while the bear was vainly

searching for him on the ground. 'As long as it is light,' he thought to himself, 'I can hold on to these willows without getting tired.' After a time he descended and ran away, but the bear found his tracks and followed. Then he stooped down and drew an imaginary line along the ground. Immediately a great stream of water gushed forth, which swelled into a mighty river flowing between him and his enemy--the modern qɔγλɘ́ qtoq or Coppermine river. qanoq hɑ́m·a ikaq·eun, 'How did you cross this river?' called out the bear; and the man replied ălu'γλuγolu kunίγλuγolu imɛ́qaγa, 'I drank it and snuffled it up and emptied it.' The bear tried to do the same, and drank and drank until it burst. The warm steam that mounted up from its body became the clouds."

5: Jenness--79A (1913-16) 1924 Copper Eskimo-3
116, 539, 773

"THE ORIGIN OF THE CLOUDS--SECOND VERSION
(Told by Ilatsiaq)

In the first days the sky was serene and cloudless. There were not many people living then, and bears could talk like men. A man and a woman went hunting one day. They met a brown bear and the man in his terror stood still. The bear seized hold of him, bit him to death and carried him off to its den. The woman followed it and, waiting until it was asleep, struck it on the head with an adze and killed it. But there was another bear sleeping beside it, and it sprang up and pursued her. She sat down on top of a hill and waited for it to come up. When it drew near she said:

ku'k mau'ŋa aula'ɣli 'Let a river spring up hither.'

Immediately a raging torrent burst forth from the ground and flowed between her and the bear. The bear called out:

qa'noq hɑ'm·a ika'q·eun 'How did you cross this?'

and the woman replied:

kuni'xuɣolu alu'xuɣolu ika'q·aɣa

'Snuffling it up and drinking it up I crossed over it.'

The bear tried to do the same, and drank and drank until it burst. The steam from its body clouded the sun. The river which was thus created is now called the Saravaktoq,

5: Jenness--79A (1913-16) 1924 Copper Eskimo-4
116, 539, 773

i.e. the Raging Torrent.

"Cf. Rasmussen, p. 183; Rasmussen and Worster, p. 84; Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, p. 177f., 308f.; Jochelson, p. 364 (6)."

5: Jenness--80A (1913-16) 1924 Copper Eskimo
116, 539, 761, 773

"THE ORIGIN OF DEATH
(Told by Ilatsiaq)

In the first days no one died upon the earth. Now there was a family dwelling inland in the country of Kigliniq one summer. As winter came on they dropped down to the coast, where they wandered about from place to place, without food, until at last the woman dropped in her tracks and died. She became a hill which now bears the name of Uvaiyoq. The father and the two boys went on a little farther, then the boys also dropped down and died, one after the other, becoming two hills which are called Uvaiyokuk. Finally the man himself dropped down, and the hill into which he was converted is known as Uvaiyuluaq. On its sides one can still discern his ribs. These four hills lie close to the shore in the country of Kigliniq, and are recognisable by their precipitous faces. (1)

This family was the first to perish. Other Eskimos in the same country went to a fishing lake named Ariaq. There, desperate with hunger, they killed and ate each other. In this way they all perished. But at another lake, Eqaluktutsiaq, a short distance away, there were some other families, and one of the natives managed to shoot

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"1. Probably they are the hills marked on the chart behind Wilbank bay on the south coast of Victoria island."

a loon with his bow and arrows. This was divided up amongst the people, but so many were they that the bird had to be cut at every joint in order that everyone might receive a tiny morsel. However, it saved their lives."

5: Jenness--80A-81A (1913-16) 1924 Copper Eskimo
116, 539, 773

"THE ORIGIN OF MANKIND

(a) Told by Higilaq

A white woman (ʤɔ́ʋλuna·) was constantly changing her husbands. At last a man said to her, 'You are always wanting to change your husband, you had better marry a dog.' She did, and her offspring were brown and white bears.

(b) Told by Milukattak

Once there was a woman who was always changing her husbands till at last her father made her marry a dog. Her children were a brown bear, a white bear, human beings and dogs. The human children wandered off to different places, and became different, some turning into white men, others forming the different tribes of Eskimos.

(c) Told by Ilatsiaq

A woman's father once said to her, 'You don't want to marry any man, you had better marry a dog.' The result of the union was a litter of pups, which turned into brown bears when they grew up and devoured their grandfather, then ran away.

(d) Told by Uloqsaq

In the first times there were no men and only a single woman. She mated with a dog,

and bore therefrom a litter of dogs and human beings. The latter increased in numbers, and the woman proceeded to plant them out in different places. Some in one place became white men, others in another place Indians, while still others became Eskimos. Thus the different countries were populated.

(e) Told by Ikpakhuaq

There once lived a man with a wife and one daughter. The daughter, as fast as she married one man, deserted him and married another. At last her father married her to a dog and marooned her on an island. There the woman bore two children. After a time the man went to visit his daughter, leaving his wife on the mainland. As soon as his kayak put in to the beach he was approached by a brown bear and a white bear, his daughter's children, whom their mother had sent to kill their grandfather. They licked all along the side of his kayak till the man became angry and attacked them, whereupon the brown bear turned on him and killed him. The woman continued to have the dog for her husband, and used the two bears to drag her sled, but the brown bear ever since that time has been very savage and goes out of its way to attack mankind. Finally the woman went into the water to live. Now when the Eskimos are plagued with bad weather their shamans call upon this woman to relieve them. Sometimes she is kind and helps people, but sometimes she is angry and tries to kill them by sending bad

116, 539, 773

weather and breaking up the ice."

"Cf. Rink, story 148; Kroeber, p. 167; Rasmussen, p. 104f.; Meddelelser om Grønland, Vol. XXXIX, p. 270f.; Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, p. 359 with references; Hawkes, p. 152; Nelson, p. 482f.; Jochelson, p. 374 (10), Petitot, p. 301f."

5: Jenness--81A-82A (1913-16) 1924 Copper Eskimo
116, 539, 173

"RAIDS BY WHITE MEN
(Told by Avranna)

Long ago there was a settlement of Eskimos on the bank of the Nagyuktok river in the south of Victoria island. A party of white men came along and killed all the inhabitants except two men, who took refuge in some holes in the banks. Two white men pursued them, but one of them, as he peered over the [81A] bank, fell into the water and was drowned. These same white men killed a large party of Eskimos just below Bloody fall on the Coppermine river. Avranna had seen the skulls of their victims there, some protruding above ground, some buried underneath the surface. (1)

(b) (Told by Uloqsaq)

Long ago, when a large party of Eskimos were living on the ice near the mouth of the Coppermine river, and all the men had gone sealing, a body of white men attacked the camp and killed all the women and children except three, a woman, her child, and another child. Then the white men went on their way and built a snow hut at the foot of

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"1. These were probably the relics of the Eskimos massacred by Hearne's party of Chipewyan Indians in 1759. They were seen by Richardson and Rae's party in 1851."

a high cliff. When the Eskimos returned from sealing and found all their women and children slain, save these three who had hidden away, they were filled with grief and rage, and, seizing their weapons, they followed in the white men's trail. Overtaking them, they built a snow wall all round their hut to prevent anyone from escaping, then speared all the white men except one, who flew up into the air and disappeared.

Cf. Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, p. 315, 541f.; Hawkes, p. 151.

(c) (Told by Uloqsaq)

Near the Rae river there were three Eskimo settlements. A party of white men came from the west and completely destroyed both the first and the second. They would have killed all the Eskimos in the third settlement also, but the latter changed into musk-oxen and fled. Then the white men travelled about looking for more Eskimos to kill. A shaman named Kalupik, however, brought his magic to bear on them and prevented them from approaching his fellow-countrymen. A man cut off the legs of Kalupik one night as he lay sleeping. When he wakened in the morning he saw them lying on the floor where his enemy had thrown them down. He began to weep, but presently dried his eyes and by the power of his magic restored them into place.

(d) (Told by Aneraq)

Near the country of the Netsilingmiut a large ship was crushed in the ice long ago, and many white men went down in her. (2) In the same locality a number of Eskimos once died of starvation."

"2. This may possibly refer to the fate of Sir John Franklin and his party."

"THE PUNISHMENT OF THE CANNIBALS
(Told by Higilaq)

There was a settlement of people living on the sea-shore, some of whom used to murder every stranger that put into their village and throw his head to their dogs. One day they saw a man paddling towards them in a kayak. The news spread from house to house till it reached the ears of a man named Inneralisi. The people cried to him.... 'There's a stranger coming, Inneralisi, bring him in.' So the man went out and called his dog.... 'Hai psai psai psai, there's a stranger in sight, isn't there, Long-Hair?'

The two went down to meet the stranger, but he killed Inneralisi and threw his head to his dog, Long-Hair. Then he went up and killed all the other murderers in the village, in the way in which they had been wont to kill others, by throwing a knife over the back of the neck and shearing off the head as with a draw-knife. He threw their heads to their dogs to devour, but the animals would not touch them. Then he returned to his own country, taking with him a man whom the other villagers abhorred and dreaded."

5: Jenness--86A (1913-16) 1924 Copper Eskimo
116, 539

"A CANNIBAL PEOPLE
(Told by Ilatsiaq)

In the early days there lived a strange people, some of whom were cannibals. A Netsilik man, with his wife and child, appeared among them in the course of his wanderings and was entertained by some of the more hospitable villagers, who warned him of the murderous designs of their neighbours and advised him to hide his child among the sleeping skins. One day two men entered the hut, carrying a large stone. They warned their guest that an old man was coming to murder him, and advised him to kill the old man first with the stone that they had brought. Soon afterwards the old man himself entered and began to prowl about the hut, but the Netsilik stranger struck him behind the ear with the stone and killed him. Then his two friends went out and called some of the other people, who carried the corpse away and ate it. After a time a friend suggested to the Eskimo that he might escape by cutting the lashings of all the sleds while the people were asleep, thus preventing pursuit. So in the night the Eskimo stole outside, cut all the sled-lashings, and fled away with his wife and child. Towards morning he heard the sound of pursuit, and soon a man overtook him riding on a sled. The Eskimo shot an arrow at the dog which was dragging the sled, and the wounded animal turned round and dragged the sled into a lake near by, where both its master and itself were drowned. The Eskimo then continued his journey undisturbed, and on reaching his home

told his countrymen of his narrow escape."

Cf. Rink, story 101; Rasmussen, p. 216; Kroeber, p. 167; Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, pp. 230, 544f.; Rink, Hans Hendrik the Arctic Traveller, London, 1878, p. 33f."